

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New

Vol. XVII. { A. STEVENS, EDITOR.
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BOSTON AND PORTLAND,

NOT TO MYSELF ALONE.

"Not to myself alone,"
The little opening flower transported cries,
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes;
The bee comes sipping, every eve,
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone,"
The circling bird with human pride doth boast,
"Not to myself alone I rise and set;
I write upon thy golden coronal of jet;
His power and skill who formed our myriad host,
A friendly beacon at heaven's open gate,
I gain the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The happy laden bee doth musing hum—
"Not to myself alone, from flower to flower
I love the wood, the garden, and the bower,
And I to the hives at evening weary come;
For man, for man's luscious food I pile
With busy care,
Content if this repay my ceaseless toil—
A scanty share."

"Not to myself alone,"
The soaring bird with human pride sing—
"Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And I to the mourner on my vineless wings;
I bind the hymns that my sweethearts leave,
And God adores;
I call the worldling from his dress to turn,
And sing and sing."

"Not to myself alone,"
The streamlets whisper in their pebbly way—
"Not to myself alone I sparkling glide;
I scatter health and life on every side,
And strew the fields with herb and flow'ret gay;
I sing unto the common, bleak and bare,
My gladness tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone,"
O man, forget not thou—earth's honored priest!
It tongue, its soul, its life, its pulse, its heart,
In earth's great chorus to sustain thy part,
Chief of guests at love's ungrudging feast,
Play not the niggard, spurn thy native clad,
And self despise;

Live to thy neighbor, live unto thy God,
Not to thyself alone.

From the Magnolia.

LETTERS FROM EUROPE.

Institutions—British and Foreign Bible Society—The Royal Society—Newton's Principia—The Mall—Session Room—British Museum—Thomas Hartwell Horne—Curiosities—Elgin Marbles.

TERNS AND DRAFTS, obtained, can be beaten; the drafts or fices are draft through the fire and made greater than the upward draft—A small quantity of the fire kindled on the door or cover, the downward draft goes into the room, t. its construction, with the cast of the observation made thirds as much coal to heat.

The men who have seen the new steamship for the term of selling and to my authorized dwelling house, in HENRY SLADE.

THIER WARE-

NE STREET.

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June 15

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EDITOR OF "HOL-

AND RESTORAL"

May 20.

S JOURNAL.

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BOSTON AND PORTLAND,

For the Herald and Journal.

CAMP-MEETINGS.

Dear Br. Stevens,—While looking over some of last year's journals, my eye fell upon a few thoughts penned by Br. J. Allen, on camp-meetings. It awakened a great many thoughts in my own mind, on the same subject. Alas! thought I, why is it that we have no more camp-meetings in Maine? Can it be true, that God has prohibited the inhabitants of Maine from the enjoyment of this most blessed means of grace? Has He no blessing for this State, even this, as well as other States? He has, in days gone by, poured down blessings in rich abundance, even here, as my unworthy soul knows full well; and my mind, at this moment, is carried back through the vista of more than a score of years, when young and thoughtless, for the first time in my life I attended a camp-meeting, held in Gorham. Never can I forget the sensations that pervaded both soul and body as I entered the consecrated grove, and heard the first sound of prayer and praise. In a moment, all levity was banished from my mind; I felt that I was on holy ground, and in the presence of the Most High. That spot of earth proved the birth-place of many souls; some have died in the full hope of a blessed immortality beyond the grave; some still live to bless the Lord for camp-meetings, while some, no doubt, have fallen a victim to temptation, and gone again to the world, and are feeding on its husky vanities. Among others who professed converting grace at that time, was a little girl, some fourteen years of age. The power of God so fell upon her, that for hours she lay like one dead. I will remember the remarks that were made by the lookers on. O said some, the poor child is frightened, and has fainted; she will think no more about it when she comes to herself, and gets over her fright. Blessed be God, she did come to herself, clothed, and in her right mind; and that dear sister is this very day, as I trust, sitting at the feet of Jesus. O, how many incidents come up before my mind's eye, as vividly as though they had transpired but a day since. There were God's ministers—holyminded men—talented men—men as popular as they wished to be; they were seeking a bride for their Master, and that honor that cometh from God only; and they cared not for the world'srown or flattery. There were Bishops George and Hedding; they looked to me (although at that time shrouded in nature's night) like angels, and they preached with the Holy Ghost sent down from heaven; the good accomplished at that meeting can never be known, till the day when God shall write up his people; then will He count that this and that individual were born there.

I did not find the Lord, to the comfort of my soul, at that meeting, but I lost not the serious impressions there received, until I did; and when, some few years after, I went up to the feast of tabernacles, I trust I did not go as a stranger, but as a fellow citizen with the saints; it was then and there, that I found joy in the Holy Ghost.—Praised be God, how sweet the memory still. I had attended a number of camp-meetings since, and never has one proved a barren season to my soul; and I pray God, that He will baptize the ministers of the Maine Conference, before they shall again sit, with a camp-meeting spirit, with a double portion of the Holy Ghost and heavenly fire, that the time will again return, when the pleasant groves of Maine shall resound with the shouts of new born souls; old saints new courage take, and sing aloud the praises of Him, whose precious blood has power to cleanse from sin all. My poor heart grows warm in anticipation of such a season. Heaven grant that I may live to see one more such. A LOVER OF CAMP MEETINGS. Gorham, Nov. 7.

We say amen to the above article. It is from the pen of a good sister "down East," and will, we trust, tell on the church in that section. There are, doubtless, circumstances under which camp-meetings ought not to be held. But there are places enough where these circumstances do not exist, and where those fears of tabernacles may be kept with most blessed results. God owns them, and what God owns, let us never be afraid or ashamed of, even though all the babbler of the land cry out against it. There are thousands in heaven today who shout at the remembrance of camp-meetings.

For the Herald and Journal.

CHRISTIAN HOLINESS.

NO. X.

Having in the last two numbers, treated of the nature of Christian holiness, I now proceed to consider the time of its reception. It is a question of some moment, and respecting which the Christian world is not perfectly agreed, whether entire sanctification is wrought *instantaneously* or *gradually*.

Mr. Wesley says it is *both instantaneous and gradual*. This is no doubt true. But the sense in which it is gradual needs explanation.

As I have never read any thing on this point, I am wholly dependent for light upon the Word of God and my own reflections. The following views may not be entirely satisfactory to all, but they are the best I have, and I trust they will be kindly received, if not fully approved. That many who, from their early education, have had no faith in the attainableness of Christian holiness in this life, have yet gradually and almost insensibly gained this great blessing, I dare not question.

That many others also, firmly believing in the practicability of attaining this extraordinary grace in this world, but yet, having never sought it as a *distinct* blessing, have nevertheless *gradually* and *finally* received the unspeakable attainment of perfect love, it is equally preposterous to doubt.

Both these classes may not be able to point out the precise time and place of their receiving this great salvation; yet they now unquestionably have it. In their case, the work was *progressive* in one sense, while in another it was *instantaneous*.

To illustrate: a regenerate person goes to God in prayer and faith, and gets blessed. By watchfulness, and reliance on Christ, he retains the precious grace. He goes again, and again gets blessed. This course he steadily pursues for years, daily growing in grace, gradually dying unto sin and living unto God, until finally he reaches the heights of Pisa, overlooks the promised land, in all its oft-reaching loveliness, and by degrees comes into the sweet belief that sin no longer has dominion over him, and that through infinite grace he is cleansed from all uncleanness.

Now, in view of the whole time from regeneration to the finishing work and conscious possession of entire sanctification, the blessing of holiness was received gradually. But consider another point. Each accession of this grace, during this whole interval, was received *instantaneously*, because the fruit of faith and prayer. Such a person has obtained, it may be, a thousand approximate degrees of sanctification at as many different times, but each degree was received *at once*; for in each case of communion with God, his language was—I HAVE BEEN BLESSED.

Respecting all such cases, we have this to affirm: the work of sanctification is gradual, in the sense that it is received at different times and in different progressive degrees, during the lapse of

England Annual Conferences of the Methodist Episcopal Church.

WEDNESDAY, DECEMBER 2, 1846.

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isters do not fully understand "cause and effect," when applied to the science of medicine, and the laws that govern the animal economy, I should advise them not to subscribe to nostrum stories, unless they wish to publish themselves in the world as pitiful ignoramus.

N. P.

For the Herald and Journal.

DYING SAYINGS

OF MORE THAN ONE HUNDRED MINISTERS OF THE METHODIST EPISCOPAL CHURCH.

NO. IV.

"OUR PEOPLE DIE WELL."

"My dear wife, your loss is my gain. O the power of faith!"—Wm. Stocker.

"Yes, I am, I am going to my home in heaven."—Philemon Green, A. 32.

"My confidence in God is firm."—George Eliot, A. 31.

"Tell the preachers of the Ohio Conference that the blessing of sanctification which I have enjoyed and preached to others now sustains me in death."—Charles R. Baldwin, A. 38.

"Christ crucified is my only ground of confidence. Here is something which seems tangible to my faith, and upon which my soul can rest." C. G. Hill, A. 50.

"I am not afraid to die; I know in whom I have put my trust; my trust is in the blood and righteousness of Christ."—James Paynter, A. 26.

"My dependence is not on my own works, it is on the rock, Christ Jesus crucified."—Nelson Reed, A. 89.

"I have a bright and glorious hope of immortality beyond the grave."—Isaac T. Strut, A. 34.

"I am dying, but it is all right, it is all right." Eli Kirkman, A. 28.

"Tell my friends, if I die I shall go straight to heaven,—how beautiful, how glorious,—I am safe." Elihu Steele.

"The Lord of hosts is with us, the God of Jacob is our refuge."—Wilson Moore, A. 26.

HERALD AND JOURNAL.

WEDNESDAY, DECEMBER 2, 1846.

JESSE LEE.

Jesse Lee on Boston Common—His early Life—Conversion and Sanctification—Commencement of his public labors.

In the centre of the Boston Common still stands a gigantic elm—the crowning ornament of that beautiful scenery, and memorable in the history of the city as "The Liberty Tree," the popular resort, in the times of the revolution, for patriotic meetings. On a fine summer afternoon, in July, 1790, a man of middle age, of a serene but shrewd countenance, and dressed in a style of simplicity which might have been taken for the guise of a Quaker, took his stand upon a table beneath the branches of that venerable tree. Four persons approached, and gazed upon him with surprise, while he sang a hymn. It was sung by his solitary voice; at its conclusion he knelt down upon the table, and stretching forth his hands, prayed with a fervor and motion so unaccustomed in the cool, minutes, and stereotyped gestures of the Puritan pulpits, that it attracted the groups of promenaders who had come to spend an evening hour in the shady walks, and by the time he rose from his knees, they were streaming in processions from the different points of the Common towards him. While he opened his small Bible and preached to them without "notes," but with "the demonstration of the Spirit and of power," the multitude grew into a dense mass, three thousand strong, eagerly catching every utterance of the singular stranger, and some of them receiving into "honest and good hearts" his message. One who heard him at or about this time, says: "When he stood up in the open air and began to sing, I knew not what it meant. I, however, drew near to listen, and thought the prayer was the best I had ever heard. He then read his text, and began, in a sententious manner, to address his remarks to the understanding and consciences of the people; and I thought all who were present must be constrained to say, 'It is good for us to be here.' All the while the people were gathering, he continued this mode of address, and presented us with such a variety of beautiful images, that I thought he must have been at infinite pains to crowd so many pretty things into his memory. But when he entered upon the subject matter of his text, it was with such an easy, natural flow of expression, and in such a tone of voice that I could not refrain from weeping; and many others were affected in the same way. When he was done, and we had an opportunity of expressing our views to each other, it was agreed that such a man had not visited New England since the days of Whitefield. I heard him again, and thought I could follow him to the ends of the earth."

That bold evangelist was Jesse Lee—the founder, under God, of Methodism in New England, and although the preceding year must be admitted as its true epoch, yet the year of his appearance in the eastern metropolis, 1790, may be considered the period in which it assumed a definite and secure position. He had arrived in Connecticut in June, 1789, and preached at Norwalk, New Haven, &c., and towards the termination of the year formed, as we shall hereafter see, a class at Stratford, and another at Reading, but these were only preliminary movements. He was alone, surveying the ground. The classes at Stratford and Reading consisted, the first of but three, and the last of but two, members, and the former was formed but about three months, and the latter only about three days, prior to 1790. It was in the year we have designated, that a detachment of preachers, Jacob Brush, George Roberts, and Daniel Smith, arrived to prosecute the plans of Lee, and the labors of Methodism in New England were fairly begun. It was also in this year that the Annual Minutes report, for the first time, returns of members from New England towns.

Jesse Lee, then, appears in the history of New England Methodism as its primary and most prominent character—its founder. Our reading has lately led us among the scenes of those early times, and induced us to prepare a few articles in their commemoration. They may not be uninteresting to our readers. Let us glance first at the pioneer of Methodism in the east. He was born in Prince George County, Virginia, in the year 1758. His parents were respectable members of the Protestant Episcopal Church. It was his good fortune early to receive, both at school and at home, a strictly Christian education. He mentions in his journal the salutary influence upon his childhood of the catechetical instruction of his teacher. "In a thousand instances," says he, "when I felt an inclination to act or speak amiss, I have been stopped by the recollection of my catechism, some parts of which I did not understand; yet it was good, upon the whole, that I learned it."

This correct early training produced its usual consequences, conformably to the declaration of the wisest of men. "I do not," says he, "recollect that I ever wore in my life, except one night, in company with some wicked young people, I uttered some kind of oaths, for which I felt ashamed and sorry all the next day; and when alone, I felt that God was displeased with me for my bad conduct. I believe I never did any thing in my youth that the people called wicked. I used, however, to indulge bad tempers, and use some vain words."

The conversion of both his parents, about his fourteenth year, led to a fuller consecration of their domestic circle. A pious conversation of his father with a friend, about this time, induced a train of reflections in his mind which resulted in profound religious convictions, and which he describes as follows:

"One of my mother's relations came to my father's and stayed all night; the topic of conversation was experimental religion. While engaged on this interesting subject, my father observed, 'that if a man's sins were forgiven, he would know it.' That sentence, 'if a man's sins were forgiven him, he would know it,' took hold of my mind, and I pondered it in my heart. The next day, when alone in the field, it kept running across my mind, 'if a man's sins are forgiven, he will know it.' I thought it over and over again, and concluded it must be so, for if I did not know it, I could not believe it. Although I began to reason, with myself thus, 'were my sins forgiven? I hope so—but do I know it? No! No!' I have no assurance of it; immediately it was impressed upon my mind with uncommon force, go and pray. The impression was repeated, and I went off into a large branch, which was surrounded with thick bushes; then I stopped and looked to see if any person was near me, but could see no one; yet I thought some one might pass that way and see me, so I set off to another place where the bushes appeared to be yet thicker, but when I came there I was afraid of being seen; I then went to another place with the same reasonings, and the same fears; but at last I ventured to kneel down, and began to pray that the Lord would forgive my sins.

"My distrust of soul, at that time was very great, and never wore off till now; and I have been frequently, since that time, go by myself, and with many tears, pray to God to have mercy upon my poor soul, and forgive my sins. Sometimes, in the open fields, I have fallen on my knees, and prayed, and wept, till my heart was ready to break. At other times my heart was so hard, that I could not shed a tear. It would occur to my mind, 'your day of grace is past, and God will never for-

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CORRESPONDENCE.

LETTER FROM NEW YORK.

Farewell Missionary Meeting—Oregon Mission—Dr. Pittman's Speech—Bp. Hedding's.

I might not have begun my public labors so soon; for at that time of my life I was very timid. But when I removed among strangers, I lost, in some degree, my former fearfulness. I seldom gave an exhortation without weeping; for my heart yearned over the souls of poor sinners.

"At that time I could truly say, 'The zeal of thy house has eaten me up.'

I had very little thought of becoming a preacher; I only wished to exhort, and pray, and live to do good to the souls of the people. My soul was remarkably happy in general, both in private and in public. My chief wish and greatest concern was, to know the will of God, and to do it in all things, both great and small. In the close of the year, I went to visit my friends in Virginia, and was meeting with them at different places, and exhorting them publicly, and with much earnestness, to flee the world to come, and prepare for a better world."

He returned to North Carolina, and was soon actively laboring as a local preacher. But we must here abruptly close our sketch, to resume it and trace him through some more scenes in our next.

* Memoirs, Chap. II.

REV. LEVI PACKARD,
OF SPENCER, MASS.

This gentleman addresses us, in the Puritan, rather unctuously, for declining a long article of his, in reply to the late criticism of Rev. J. Porter, on his published sermon. Says Mr. Packard, "You returned the paper, with your reason for not publishing it. The substance of that reason was, that I belonged to another denomination." Now, we think we need not remind the Rev. gentleman that this vague statement of the "substance," &c., is a gross misrepresentation of it, unless further explained. Our letter consisted of few lines; why did he not give it?

The "substance of that reason" was this: Mr. Packard had published a sectarian sermon; Mr. Porter chose to criticize its sectarian character, in the Herald; Mr. Packard sends us a long article, vindicating his Congregational views against Mr. Porter; we sent it back, stating that our paper was known to be a denominational one, set for the defence of our own doctrines—that all Christian denominations had their denominational organs, with the same specific character, and that the understood course among all was to defend themselves from their own platform, and not claim the right of intruding upon each other's for the purpose; and that any other course would lead only to "confusion worse confounded." What would be the result, for instance, if the Puritan were required to open its columns to all its attacks on Methodists, Baptists, Episcopalians, &c.? There evidently could be no denominational organs, with such licentiousness of the press. Mr. P.'s sermon was printed, and therefore the public property. Mr. Porter, as a Methodist, had a right to give some Methodist strictures on it, in a Methodist organ. Mr. Packard had a right to give his Congregational rejoinder in the organs of Congregationalism. No principle, derived from either usage or courtesy, can justify him in claiming more than this.

OBITUARIES—DEATH-BED CONVERSATIONS.

It will be perceived that our obituary notices have lately been numerous, and some of them too long.

We must remind our correspondents of the rule that these articles must be limited to twelve lines.—Twelve lines of ordinary manuscript make about the same number in our type. Adhere, brethren, to this rule; these obituaries are too precious to be rendered tedious or left unread, by being too long or numerous.

One remark more on the subject. Lately we have had several obituaries of persons who were never members of the church, and not converted till the death-bed. We can see no utility in publishing such cases. The example is bad, and the alleged conversion uncertain. We do believe that God can save a soul in the last hour, but we believe such instances are very rare. Such are the effects of disease, especially towards death, and of sedative or stimulant medicines, that suddenly and unequivocal transitions of nervous excitement are often construed into changes of the moral frame. The facts on the subject, collected by medical men, are appalling. Numerous cases are on record, of persons who gave the strongest declarations of a change of heart, a sick bed, and seemed joyfully awaiting death, but on recovery had not so much as a recollection of the circumstances. We have had enough knowledge of "death-bed conversions" to entertain no assurance respecting them. This view of the subject is important to the living; it should be emphatically presented in the pulpit. Life, health, and active life, is the time to procure and test by the fruits of the Spirit the genuine experience of religion.

We request, then, that instances of death-bed conversions be not hazarded in the paper. Let us hope the best for such cases, but—knowing their great uncertainty—not lead the living to be deluded by the inference that they can escape in the last hour, notwithstanding a life-long neglect of God.

PUBLIC COLLECTION FOR DECEMBER.

We remind our ministerial brethren that the collection for the Biblical Institute is to be taken, by the appointment of their last Conferences, during this month.

The votes and speeches respecting it, will be remembered, were very emphatic. Let no man fail of his duty in regard to it. The Trustees are taking the necessary measures to provide for the Institution, and if the church will sustain them by liberal collections, they will probably be prepared to make a satisfactory report at the next session of the Conference.

Don't fail, dear brethren, in this collection.—Take it, if it amounts to but a trifle; but urge it heartily and to the utmost. We have the prospect of a prosperous institution, if we can only have proof from the churches, that its current expenses will be met by annual collections—collections which need not average five dollars to each of them. Let us now, then, decide the question.

REVIVAL IN THE NAVY.

Rev. Walter Colton, chaplain of U. S. ship Congress, in a recent letter from Monterey, California, says:

"There is a deep interest among a large section of our crew, on the subject of religion. It commenced two months back in my Bible class, and extended to others. I now hold a prayer meeting three evenings in the week, in a retired and very convenient apartment of our ship, and usually meet there about sixty sailors. About thirty of them have become hopefully pious. I invite them to pray and speak to the others, which they do with great fervency. Some new ones come in almost every evening, and kneeling down, asks to be prayed for. Among the converts are some of the best seamen in our ship."

The Doctor concluded his address with an appeal to the benevolence of the audience in support of the mission, and related the following incident:

The people at New Brunswick are accustomed to hold a general class-meeting once in each month.—At one of these meetings, an interesting and intelligent looking stranger was present. After a time he arose and spoke, stating that he had been a notorious transgressor, roving about the world without a knowledge of God. From South America and California he had wandered into Oregon, a thoughtless, hardened sinner.

One Sunday, having nothing else to do, he went,

from motives of curiosity, to hear the missionary preach. During that sermon the arrow of conviction pierced his heart, and he found no rest till he felt his sins forgiven. "To-day," said he, "I stand here to bless God that the M. E. church ever sent a missionary to Oregon."

After the collection was taken, Bp. Hedding made a few remarks, nearly as follows:

"I desire to say only a few words. These brethren who are about to leave us know their duty. It is not now necessary to inform them of it, or what the church requires of them. In the name of the church I give you a word of exhortation. Be faithful unto death. Do your Master's work with all your hearts. Work for God. Employ all your talents and powers in his service. Work for the cause of Christ, for heaven, for your own souls. There are many hardships, dangers and privations connected with the missionary's life, and I have always felt it a difficult task to make appointments of this nature whenever it has fallen to my lot so to do. It is difficult, because I sympathize with those who are to go. I know of the work to be done, the hazards to be met with, the dangers they and their wives and families must encounter. I have passed many an anxious and sleepless night on this account. Perhaps you cannot understand why this should be so, but put yourself in my place, and take the same responsibility. It is true I have advisers, but the ultimate deci-

sion falls on me, when it is my lot to make appointments.

"Soon after we began to appoint missionaries to Liberia, a brother and his wife consented to go. Both were perfectly willing. He had no parents living, she a father only, who was a Methodist minister. I supposed that the wife had consulted her father, and appointed them to go. But the father heard of it. He was in great distress. He came to me. He wept. He begged me to reverse the appointment. My daughter, said he, will die. If you have any regard for me, for her departed mother, suffer her to remain. I told him I could not do it. God requires them to go. It must stand. He left me weeping. They went to Africa, and in a few months both died. I dreaded to meet the bereaved father. I expected him to drown me. But I did meet him, and somehow it was the Lord had so operated on his heart that he never said a word to me about it. Circumstances such as this will give you an idea as to the responsibility which I feel in making such appointments.

"Now, I have felt much for these brethren, but yet there is a glorious consolation when we consider the object for which they go. They go forth on the same benevolent errand for which the Redeemer came to the world—to do good to men. Christianity teaches them to submit to any hardship in the way of duty. What difference does it make where one dies, if he dies in the Lord? Go, then, my brethren, trusting in your Lord and Master, leaning on the strong arm which has upheld you thus far. If you return, you will rejoice in the consciousness of having done your duty. If you die in the way of duty, you will have no reason to regret it. We shall pray for you after you get there. Go, then, confidently—go trusting for success—go looking for your reward in another world."

The meeting adjourned with the benediction.

Yours truly, LORENZO.

New York, Nov. 21.

Some of the Flathead Indians crossed the Rocky Mountains and made the long journey to St. Louis, inquiring for the God of the white men. An account of this was soon published in the periodicals, and no sooner was it read than every heart seemed to beat in unison. The most devoted and the most intellectual of our ministers advocated the mission, and it was established.

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LITERARY ITEMS.

For the Herald and Journal.

SHAMEFUL SACRILEGE.

Mr. Editor.—We have deferred communicating the following painful occurrence to the present time, as it was first in its publication shrouded in reticence, the discovery of the other parts, but upon reflection, it was thought that the bare mention of the circumstance was imperatively called for, and could not defeat the object in view, but further it will, therefore, hasten to inform you, briefly, of the nature and extent of the evil alluded to.

An outrage of the most atrocious and flagrant nature was perpetrated in Greenville, on the night of October 31st. The Methodist E. Chapel was assaulted, about midnight, by some rowdies, when the most wretched and unpreserved destruction of property ensued. The windows were broken—the ruin of which affording them an easy means of ingress—the demolition and desecration of the house was renewed. The curtains of the windows and chandelier were torn from their fastenings and rudely trampled upon—the violins were broken, the books of the Sabbath School library torn or defaced; not a page of the Bible in the pulpit escape pollution, but was thrown with the above mentioned articles promiscuously over the floor and surrounding grounds. But the turpitude of their conduct had not yet attained the maximum of their depredations, and therefore must be signalized by some masterly stroke of ruffianism; they discovered the missionary boxes which contained the collection of the Sabbath School Missionary Society, they broke them open and polluted the contents, which amounted to several dollars.

The editor *pro tem.* of C. M. Clay's *True American*, when it was discontinued, was John C. Vaughn, Esq. He is a native of South Carolina, educated in New England, and afterwards a lawyer and planter in his native State, which, however, he left some years ago, for Cincinnati, on account of his dislike of slavery. At Cincinnati he was a practising attorney. On the discontinuance of the *True American* by Mr. Clay's attorney, he expressed the opinion that another paper would soon be established, to be conducted on the same principles.

A. A. COOK.
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THEOLOGICAL IN-

AL of the New Eng-
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to receive protection.
They deem
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the pro-
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either of the under-
of February next,
as possible.

LITERARY NOTICES.

MICHELL'S SCHOOL GEOGRAPHY, *New Edition*; Philadelphia, Thomas Carpenter & Co.; Boston, Waite, Peirce & Co., 1 Cornhill.—This work has for a long time been extensively used in the schools of this country, that a notice of its general qualities seems entirely unfitted for. But the improvements which have been made in the edition before us, are of considerable importance, and give the work, in some respects, a new aspect. It may, for the present at least, be looked on, not only as containing a statement of the principles of geographical science, and the standard of facts ordinarily taught, but also the most recent and important information, especially in reference to the geography of our own country.—I am, respectfully,

Yours, &c., J. G. BRADY.
Greenville, (Norwich,) Nov. 20.

For the Herald and Journal.

NEW LONDON DISTRICT PREACHERS' ASSOCI-
ATION.

This Association assembled at Danielsonville on the 17th inst., and continued in session for two days. The time was spent in the examination and criticism of sketches of sermons, essays, and a public discussion on the return of the Jews to Palestine. The whole was interesting and profitable, and we felt it was good to be there. Resolutions were passed commendatory of the Providence Conference Academy, and pledging ourselves to renewed exertions in supplying it with students.

Resolutions were also passed expressive of our convictions and duties in reference to the enormous sin of American slavery and its extirpation. Our evening meetings were the best, on the whole. They commenced with social exercises, and concluded by a sermon.

There were present upwards of twenty preachers, and the number would have been increased but for the numerous revivals on the district, which prevented the preachers leaving their charges.

G. W. STEARNS, Secy.
West Thompson, Nov. 22.

SCIENCE AND THE ARTS.

New Invention in Railroad Machinery and Traveling.—A considerable improvement has just been effected in the application of a propelling power to carriages on railways, by an officer at Vienna. The invention consists in making the advance of the whole train, quite independent of the locomotive's wheels to the rail on which it moves, and by conveying the propelling power of the engine to the axles of all the carriages—thus making their advance depend on their own adhesion. Each carriage becomes thus a locomotive, distinguished from the real locomotive, only by the circumstance that the motive power is not independently applied, but is imparted to it by the engine carriage. The whole train is thus enabled to ascend any road that may occur above the level of the railroad, which the engine, if alone, would be able to ascend. The steam Illinois weathered the gale and arrived safe at Detroit.

Railroad Accident.—We understand that Mr. Dodge, of this city, who was walking on the railroad track, last evening, between the depot and the round house, was run over by the passenger cars. The wheel went over both feet, and bruised them very badly. His head was also badly bruised. He was carried home. Dr. Jewett was called, who dressed his wounds. We understand that he is considered dangerous.—Lowell Courier.

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For the Herald and Journal.
WHY NOT NOW?
EZEK. 31:11.
BY REV. AMOS WATSON.

Why not now? The Father cries;
As he moves in love to man;
Why neglect to win the prize,
Since your life is but a span?

Why not now? The Savior cries;
Take me as your only trust;
From your death of sin arises;
Saved from every world's lost.

Why not now? The Spirit cries;
Yield thy heart and all its powers;
By my teachings be made wise—
Why suspend these golden hours?

Why not now? The preacher cries;
From the sleep of sin awake;
Plane thy pinions for the skies,
Every sinful thought forsake?

Why not now? All nature cries,
Earth, air, and sea, and sky;
In thy heart no reason lies—
Sinner, why not tell me why?

Will you not? Then dare not blame
Father, Son, or Holy Ghost;
If you sink in guilt and shame,
With the lost, rebellious host.

Will you still go on in sin?
Stop and think, for death is near;
Now, this moment, now begin
While the gospel greets your ear.

Angels looks with eager gaze
On the chuse you now shall make;
Will you not their raptures raise,
And from Satan's bondage break?

Yes, I will; the heart replies,
I will hasten to Jesus now;
While the voice of mercy cries;
A penitent will bow.

Now I feel His pardoning grace,
O, what mercy! dying love!
Reconciled the Father's face
Smiles upon me from above.

Sinner, come! I now can cry—
Here is mercy, full and free;
Sinner, turn—why will ye die?
Jesus died for you and me.

O, the joys my bosom swell!
Sure, the half was never told;
Angels' tongues could never tell,
Had they powers a thousand fold.

Here is peace, and joy, and love—
I had sorrow, pain, and hate;
Here are glories from above,
Sinners, haste! no longer wait.

Jays of heaven, or woes of hell,
Will be then our endless fate;
Wait no longer! haste, tell,
Others to no longer wait.

Oxford, Nov. 18.

BIOGRAPHICAL.

CHARLES C. CROVER died in Southbridge, Oct. 17, aged 24 years. Br. Crover was greatly beloved by all who knew him. He was a very active and enterprising young man; naturally amiable in his disposition, and possessed of such high and noble principles as gave stability and excellency to his character, rendering him an honor to his family, and an ornament to the town. Having long felt the importance of religion, about two years since he gave his heart to God; but as his business called him to be almost constantly away from home, he neglected to connect himself with the visible church. In consequence of this neglect, and the nature of his business, he may not at all times have manifested that lively flow of religious feeling which characterized the greater part of his Christian course. Yet death found him not unprepared. He was taken with a fever, at Bangor, Me., and immediately hastened home, where, after a sickness of some three weeks, he closed his eyes upon weeping friends, and triumphantly passed to the land of the blessed. C. F.

Southbridge, Mass.

Sister ELIZABETH A., wife of Br. Chester Drake, and only daughter of Dea. James Draper, of Wayland, died at the residence of her father, after a long sickness, Oct. 31, aged 24. Sister D. was converted to God when she was about 17 years of age, while attending Br. G. Rice's school in this town. After her return to Wayland, she united with the church with which her parents were connected. Between three and four years since she was married, came to this place, united with the Methodist E. Church, and till her death was a worthy member. Last spring it appeared evident that she must go to an early grave, and in compliance with the request of her parents, she went to W., and spent her few remaining months at her father's house.

In this place, and in her native town, she had many dear friends, and all that could render life desirable (health excepted) she possessed, and the struggle in her mind was somewhat severe before she felt willing that those earthly ties should be severed for ever. She often informed the writer that Jesus was precious to her, that he was her Savior, but still if it was the will of God, she should prefer to live longer with her friends, and try to do good. But grace ultimately triumphed. God gave her the victory, and just as the immortal soul was leaving its earthly tenement, with the last faint whisper, she assured her afflicted companion that all was well.

Holliston, Nov. 19. LUMAN BOYDEN.

Br. GILBERT GARFIELD died in Charlestown, N. H., Oct. 17, aged 29 years. Br. Garfield was a worthy member of the M. E. Church. He was converted about four years ago, and truly was an example to the youth for correctness and sobriety, and was very highly esteemed by all who knew him. Taken violently with the typhus fever, he lived but four weeks; and retained his reason but little of the time. He left one brother and four sisters to mourn his loss, with a large circle of friends and acquaintances. May it be a solemn warning to them all to be also ready. JOSEPH FERRY.

Charlestown, N. H., Nov. 15.

SAMUEL W. and MARY ELLEN HIGGINS, and Mrs. ALMEDA SMITH, the only children of Br. Samuel Higgins, of this place, within the last six weeks have fallen asleep in Jesus, at the residence of their father, in the order that their names are here given. Samuel and Almeda experienced religion and joined the M. E. Church under the labors of Rev. N. D. George, some six years since. Their lives corresponded faithfully to their profession, and grace was their support as they passed over Jordan to take possession of the promised land—the former at the age of 22 years, and the latter at the age of 29 years. Mary Ellen, soon after the death of her mother,

which occurred about one year since, adopted a life of prayer. Her last days were peaceful, and though but in the fourteenth year of her age, we believe she rests in paradise. Thus, in about one year, Br. Higgins, by the wise and mysterious providence of God, has been deprived of one of the most affectionate families of earth. His loss is their gain. Grace sustains him in this trying and lonely hour. Sister Smith has left a companion and two little children to mourn their loss, for a season. M. R. HOPKINS.

Orington, Me., Nov. 12.

CAROLINE, wife of Br. Samuel M. Humes, died in Fitchburg, Mass., Oct. 7, in the 34th year of her age. Sister Humes had been a follower of Jesus from her youth, and a devoted and worthy member of his visible church. She was a living Christian, and died as such die. The day before her death, she took her family by the hand, addressed them, one by one, in a most affecting manner, obtaining a promise from the unconvinced members, who had arrived to years, to seek the Lord. She then prayed for them and for the church, with much earnestness and propriety, after which, she requested her husband to sing "Sweet Home." Br. Humes was too much overcome to comply with her request, and she struck in and sang, with much sweetness, the first verse, with the chorus, altering the last line of the chorus to express more aptly her feelings. She then fell into a deep sleep, from which she awoke no more, until, without a struggle or a groan, she slept in death. D. K. BANISTER.

Fitchburg, Nov. 20.

SLAVERY.

For the Herald and Journal.

DR. BANGS ON SLAVERY.

NO. XIX.

THE MEANS TO CARRY THE PLAN INTO EFFECT.

In respect to these, I will simply propose those which I consider the most judicious, leaving it to others either to adopt them, or to propose such as better adapted to the end.

In the first place, then, let it be recollect that one individual can accomplish but little. It is true some one must set the idea afloat, and if others accord with it, may take it up, deliberate upon it, and adopt or modify it as they may see fit; but if it attract no attention, so that no one esteems it worthy of consideration, it must die, of course. And hence, if all I have said should enlist no one in favor of my general plan, when I have lost all my labor, and slavery must continue to exist, unless, indeed, some other person shall be so happy as to devise a more feasible plan, and succeed in carrying it into execution.

If, on the other hand, my general plan should be so far viewed favorably as to attract attention and be considered worthy of a trial, let a number of individuals be called together, let them form a society in the usual way, mature and adopt their plans of operation, *send out an address to the citizens of the United States*, appealing more especially to statesmen, asking their co-operation in this grand enterprise of justice and benevolence. If, indeed, a few only were enlisted, at first, if intelligent and virtuous, and hearty in the cause, they would make an impression upon others, and thus their numbers, and, of course, their strength, would be gradually increased, and by continually enlarging the circle of their influence, the nation would finally be aroused to the importance of the subject.

I think the work should commence in the Nor. h. Here let agents be appointed to travel through the country, to lecture the people on the necessity and feasibility of effecting emancipation. Let these agents visit the most prominent men in the States, such as Governors, Judges, Senators, Members of Assemblies, Mayors of cities, and ministers of the Gospel, and explain to them the plan, and solicit them, by every argument derived from moral, religious, political and civil considerations, as well as from the temporal and eternal benefits resulting from freedom, to yield their hearty co-operation. Let the subject be presented to the State Legislatures, and all prudent measures used to induce them to take it into serious consideration.

In this way the public mind will become enlightened, and the bias be gradually formed in favor of the plan. For, as I have before said, if the work be ever accomplished, the NATION must engage in it—the PEOPLE must speak and act—they must declare that it is THEIR WILL that slavery shall cease to exist in their country—that THEY will no longer suffer this dire disease to prey upon the body politic—and in order to this, their

means of wisdom; if any throw obstacles in the way, through malice or ignorance, patiently remove them, and then march on the behalf of the Lord, and he will go before us and make our way prosperous.

I have thus presented my plan, and proposed the means for its accomplishment, and I beg that it may be considered with all the calmness and deliberation that its importance demands.

If, however, the proposition for remunerating those who may consent to set their slaves free, should not be received, I would then advise the slaveholders to go to work and devise plans for emancipating their slaves on their own account,

for I verily believe, from all the facts which I have been able to collect, from the experiments which have been heretofore made, that they would be immense gainers ultimately by substituting free for slave labor. Indeed, if I am rightly informed, of some of the slaveholders in Maryland and Virginia have already made the experiment with encouraging success, and this test of its beneficial consequences is a sufficient warrant to induce others to follow the example, under the firm expectation that similar results will follow. Let, then, the work go on, until slavery shall cease to exist in all the States of the confederacy.

If there be any truth in the facts which have been spread before the community in proof of the unproductiveness of slave labor, it is natural tendency to impoverish the soil, and of course, to diminish the value of their property, then it follows, most conclusively, that the slave States will find it vastly beneficial to themselves to liberate their slaves, in such a way, indeed, as to secure their voluntary services, while they would subject themselves to those wholesome laws which are necessary to the due regulation of human society. The slaveholders would, therefore, run no risk in assuming the responsibility of setting their slaves free on their own account, without any regard to an immediate pecuniary recompense.

But I am persuaded, that if the southern States will consent to repeal those laws which forbid emancipation, the other States will concur in the measure I have recommended, and that Congress will be induced to adopt the means necessary to carry it into full effect. At any rate, let us make the trial, and if it fail, we shall have, a solemn obligation; but if it succeed, we shall have the happiness of reflecting on an act of our lives productive of the most blessed results to ourselves, to our country, to millions of our fellow beings now held in bondage, as well as to thousands of slaveholders who are desirous of being relieved of the incubus aforesaid upon them.

Such a result cannot be contemplated, without inspiring feelings of indescribable pleasure—pleasures unmixed with any merely selfish considerations—but pleasure originating from a consciousness of having discharged an imperative duty, and from anticipating the high and honorable ground which the American nation shall take among the civilized nations of the earth, from having proclaimed freedom 4,000,000 of her population. These are the considerations which I leave with the reader, hoping and praying, that some one of such influence and standing in society as will command attention, may second my views, and step forward in the work that enlightened zeal and Christian patriotism, which will give weight to his efforts, and contribute to enlist others, of a like spirit, in this holy enterprise.

I have done. I think I have done a duty. I therefore calmly commit the cause to that God who rules in the armies of heaven, and commands among the inhabitants of the earth." Nov. 16. N. BANGS.

EDUCATION IN THE SOUTH.

In commenting on a letter of a correspondent, who draws a lamentable picture of the education case in the South-West, the editor of the Boston Zion's Herald speaks to the point, thus: "Our correspondent in the South-West, gives a deplorable account of the educational interests in that section, but he fails to specify the true cause of the evil. This is, doubtless, slavery—Slavery admits of but little hope for primary schools. It leads to large planting schemes, and these separate largely the white families, and, as a consequence, the children of such families cannot be grouped into district schools. Family tutors must therefore be hired, but they are generally expensive, and the result is, many families of children grow up with scarcely the elements of education. It is astonishing to notice the number of persons at the South, especially ladies, who cannot write their names.

"Slavery has another effect. It leads to impulsive dispositions among young men, by the habits of command over negroes to which they are accustomed from childhood. The result is, indolence and insobriety in college life, fastidiousness at each other's conduct or allusions, combats and riots. To repress these, is found to be one of the most difficult matters in conducting Southern institutions of learning. Slavery is hardly a greater curse to the black victims, than it is to the white masters."

That is well said, brother; it is "as true as wool." The history of the University of Virginia, with its frequent acts of insobriety, and the riotous proceedings enacted there, occasionally, are fairly referable to the influence of slavery.

There are always a large proportion of Southern students there, and it is they who make attacks on inoffensive colored people, as in a recent case of

slavery, and as we "trace the upward flight," and

thought of the glories that were opening to the immortal vision, we felt that we should rejoice rather than mourn at thy early exit from this sunblighted earth. And will not the youth who read these lines, especially those who once felt a Savior's love, but have returned again to the pleasures of earth, heed the warning voice, "Be ye also ready."

Said a Jewish Rabbi to his disciples, "Be sure and repeat one day before you die; you may die to-morrow, therefore repeat to-day." The present time is all that we can call our own. Youth and health, we are often told, are no security against the shafts of death, and yet how few act as if they believed it.

How often have we seen the youthful maiden treading carelessly along the pathway of human life. Pleasure is the object of her pursuit, the shrine at which she offers the homage of her heart; more thoughtless than the "frugal ant," who gathers in summer her winter store, she dreams of "sunny skies, and cloudless days," apparently forgetting that youth is the spring-time of life, and that she has been created for the high and noble employment of serving God on earth and worshipping him in heaven. Her light and gladsome step, her merry laugh, is often heard in the gay circles of life; health sits smiling upon her countenance, and joy sparkles in her eye. Presently we have looked again, and ah! the scene how changed!

Those lips are sealed in "the long silence of the tomb;" those eyes are closed, to uncloise no more till the resurrection morn; those useless hands have fallen heavily down by her side, and all that now remains of her who so recently was the idol of fond parents, and loved companion of youth, is slowly borne to "the narrow house appointed for all the living." But this is all? we have asked, as we have mingled our tears with the bereaved parents. Is this the end of youthful folly? Ah, no! has been the unwelcome response.

Let us, for a moment, in our imagination, follow the departed spirit of such an one, as it hastens to the tribunal of the Most High; let us conceive, if we can, of the anguish of that soul, as before it is opened the "fearful book of God's remembrance," and it reads, by the light of eternity, of "misspent time, talents unimproved, Sabbath-works worse than wasted, and a Savior rejected." Let us, if we have never sufficiently formed, try to form some idea of the despair of that immortal spirit, as it listens to the fearful sentence, "depart," and sinks down to endless woe.

On this side the grave, come we while we may, and bloom young; come while you may, and make your peace with God; then will your joys be such as will "leave no sting behind;" your pleasures perennial at the fountain of life; you will have an unfailing Friend, when "adverse winds, and stormy clouds" gather around your path; and when earthly scenes recede from your dying view, you will gently close your eyes in sweet repose, as you have seen

the tender flower folded its leaves, And sinks to rest at day's decline."

The following anecdote is related of the late Rev. John Fletcher, by one of his parishioners, as characteristic of the man:

When a young man, he was married by Mr. Fletcher, who said to him, as soon as the service was concluded, and he was about to make the accustomed entry, "Well, William, you have had your name entered in our register once before this."

"Yes, sir, at my baptism."

"And now your name will be entered a second time. You have, no doubt, thought much about your present step, and made proper preparations for it in many different ways."

"Yes, sir."

From the London Spectator.

THOMAS CLARKSON.

The venerable Thomas Clarkson was born at Wisbeach, on the 28th of March, 1760. He was the son of a gentleman who held the mastership of the Free Grammar School in that town. His education, which began under his father's eye, was completed at St. John's College, Cambridge. Here Mr. Clarkson had already attained distinction, when an event occurred which had a material influence on his future career. In the year 1785, Dr. Peckford was vice-chancellor of the university, and announced to the senior bachelors of arts the following question, as a subject for a prize Latin dissertation: "Is it right to make slaves of others against their will?"

In the preceding year, Mr. Clarkson had gained the first prize for the Latin dissertation. Filled with an earnest desire to sustain the cause of humanity, he repaired to London, and purchased as many books connected with the subject of slavery, as he could possibly afford to buy. With these he speedily returned to Cambridge, and set himself earnestly to the work of preparing to compose his essay. But so painful to him were the perusal of these volumes, that for a considerable time he scarcely took any rest day or night, and he ceased to regard the essay as a mere trial of literary distinction; his great desire being, to produce a work which should call forth a vigorous public effort to redress the wrongs of the African. Henceforward, Clarkson devoted his whole energy to the abolition of slavery.

He very soon formed an alliance with the celebrated William Wilberforce; who, in 1787, undertook to bring the subject before Parliament. A committee was appointed for the purpose of organizing an association, and the work of controversy began in earnest. Somewhat in the manner of the modern agitators, Clarkson went about from town to town—from Liverpool to Bristol, and from Bridgewater to Manchester—laboring to make converts, and to overcome the prejudices opposed by indifference as well as by self-interest. Years were spent in this process; books were published, meetings were held, evidence was collected, petitions were forwarded to Parliament, successive motions were made by Mr. Wilberforce, and lengthened discussions in the House of Commons took place. Vigorous efforts were not wanting on the other side, and a violent agitation was the consequence. The principal entered into an examination of the subject, and made a report. Counsel were heard at the bars of both houses, and witnesses were carefully examined. Clarkson's exertions, during the whole of this struggle, were untiring. But they were not before the public, and failed, therefore, of being duly appreciated at the time. Some years elapsed before the triumph of the anti-slavery cause was complete, for the abolition measure did not become law until the 25th of March, 1807. But much more remained to be effected; the slave trade was abolished, but slavery still existed.

The year 1834 crowned the efforts of the anti-slavery party with success. In that year, a sum of £20,000,000 was granted by Parliament to the slaveholders, and Clarkson's mission was accomplished. The claim of originality might not, perhaps, be demanded for him; but if not, the originator, Clarkson was the Prometheus of the anti-slavery movement—he gave the fire of life to the slumbering opinion against slavery.

This is not the place to raise any question about the extravagancies of which the anti-slavery party have been betrayed, especially in later years. Thomas Clarkson's was a great task; his devotion was noble; his success was the dawn of a better future for the negro race; and no one will grudge him a particle of the honors which attended his gentle decline, to rest in the fulness of years.

The principle on which the stove is constructed, will commend itself to the judgment of the scientific, while a moment's observation of the door or cover of the stove will secure the arrangement of the flues and draughts—an improvement which is to be desired by all who have the use of stoves.